

## LINGUOCULTURAL ANALYSIS OF METAPHORS IN ENGLISH AND UZBEK PUBLIC DISCOURSE

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### KEYWORDS

phraseological units, linguistic culture, idioms, proverbs, translations, English and Uzbek languages.

### ABSTRACT

This article analyzes the linguistic and cultural features of the English and Uzbek language phrases. Phraseological units, proverbs, and idioms are important linguistic units reflecting the culture, historical experience, and worldview of each nation. The study compares the schematic, metaphorical, and contextual aspects of English and Uzbek expressions, revealing their similarities and differences. The problems that linguistic and cultural elements inherent in both languages cause during translation are also considered. As a result, in conclusion, it is emphasized that the study of the phraseological richness of various languages is becoming important for intercultural communication.

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### INTRODUCTION

Every language serves not only as a means of communication but also as a reflection of a nation's cultural heritage, worldview, and historical experience. Idioms, proverbs, and other phraseological units play a crucial role in expressing the traditions, values, and way of life of a particular society. These linguistic elements encapsulate the essence of cultural identity and provide insight into the mindset and customs of different nations.

English and Uzbek idioms are of particular interest from a linguistic and cultural perspective, as they reveal similarities and differences in the way these two languages reflect reality. While some idioms in both languages convey similar meanings, their formation and use are influenced by distinct socio-cultural factors, making their structures and underlying metaphors unique.

This study aims to analyze English and Uzbek idioms from a linguocultural perspective, examining their origins, cultural significance, and the challenges they pose in translation. Understanding these phraseological units in both languages contributes to more effective cross-cultural communication and highlights the importance of cultural awareness in

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language interpretation.

Speaking about the artistic picture of the universe, first of all, it is worth recognizing that language is a fundamental element of culture. In other words, language is a phenomenon that determines people's attitude to life, formed on the basis of the centuries-old experience of the people, embodying the national characteristics of the people.<sup>3</sup> Since we live in a world where culture is developing, thanks to the growing socio-political, scientific, cultural and educational, international relations between countries, modern fields have also been created and studied in linguistics. One of such important and new directions is linguoculturology, which is considered one of the modern fields of linguistics. By the end of the 20th century, the science of cultural linguistics emerged on the basis of the sciences of culture and language. It differs from cultural sciences and linguistics in that it differs in its approach to the object[1].

### **OBJECTIVES OF THE STUDY:**

- To analyze English and Uzbek idioms from a linguocultural perspective;
- To compare their semantic, metaphorical, and contextual features;
- To identify challenges in translating idioms and suggest possible solutions.

This research is significant in the fields of linguistics, translation studies, and cultural studies, as it provides a deeper understanding of the interrelation between language and culture in English and Uzbek-speaking communities.

### **LITERATURE VIEW**

There have already been several researchers on the notion of culture. To illustrate this, Geert Hofstede created Hofstede's Cultural Dimensions Theory in 1980 the aim of which was to identify dimensions in which cultures vary.

According to the anthropologist Edward T. Hall, cultures are divided into high-context and low-context cultures based on ways of communicating. High-context culture is characterized of including the information much of which is implicit. Contrary to high-context culture, in low-context one almost everything is explicit. In low context cultures, the verbal message contains most of the information and very little is embedded in the context or the participant's nonverbal activity. This characteristic manifests itself in a host ways. For example, the Asian mode of communication (high-context) is often vague, indirect, and implicit, whereas Western communication (low-context) tends to direct and explicit [2; P.202-203].

Samovar and Porter made contribution on defining culture by considering the following approaches to it: Culture is learned; culture is transmitted from generation to generation; culture is based on symbols; culture is dynamic; culture is an integration system[2; P.37] Wood writes that "We are not born knowing how, when, and to whom to speak, just as we are not born with attitudes about cooperating or competing. We acquire attitudes as we interact with others, and we then reflect cultural teachings in the way we communicate" [3, P.157].

### **Analysis and results.**

The category of a work is one of the main cultural universals, reflecting the picture of each nation in its entirety, in particular the linguistic picture of the national language. This allows you to compare language tools that show the universality of different languages, compare their structures, and identify similarities and differences. This fact makes the topic of our

research work relevant. We analyzed a number of idioms of Uzbek and English with the categorical meaning of “work”, selected from the phraseological dictionaries of Uzbek and English[4].

- **get/go/set to work (on smth)** – ishga kirishmoq
- **a bad workman quarrels with his tools** -yomon kosib bigiz tanlar
- **out of work** - ishsiz, bekor
- **many hands make light work** – ko’pdan quyon qochib kutilmas
- **no bees, no honey, no work, no money** – mashaqqatsiz baxt kelmas, mehnatsiz taxt kelmas
- **care killed the cat** - ish qaritmaydi, balki g’am qaritadi
- **such carpenters, such chips** - mol egasiga o’xshamasa, harom o’ladi
- **if you agree to carry the calf they’ll make you to carry the cow** - yog’oshning bo’shini qurt yer; daraxtning mo’rtini qurt yer
- **burn the candle at both ends** - kuchini bekorga sarflamoq, kuch berib ishlamoq
- **burn the midnight oil** - kechasi bilan uxlamasdan ishlamoq

Thus, when the languages return to the same source with their meanings, it will be possible to talk about the metaphorical and stylistic similarity of such expressions, familiar to both Uzbek and English, and there is practically no need to think about their origin. However, the translation from language to language often changes, which is a very interesting phenomenon for English and Uzbek. So we can see the difference in the images in the following idioms:

- **to make a mountain out of a molehill** - pashshadan fil yasama
- **a piece of cake** – Oddiy masala
- **dun’s the Mouse** - aha, qo’lga tushding-mi, ajab bo’ldi!
- **has the cat got your tongue?** - nima tilingizni yutib yubordingizmi?
- **off one’s own bat** – nima bolsa bo’lar[5]

It is noteworthy that figurative linguistic units based on zoonyms are mainly characterized by national identity. This is explained by the fact that different peoples associated the same animals with different concepts and gave them different conceptual characteristics. This can be shown by comparative collective expressions of English and Uzbek languages.:

English	Uzbek
work as a horse	Eshakdek ishlamoq
eat like a horse	Bo`ridek yemoq
as silly as a goose, as silly as sheep	tovuqmiyya
as strong as a horse	Fildek kuchli
to swim like a duck	Baliqdek suzmoq
as tame as a dog, as gentle as a lamb	Mushukdek muloyim, qo`ydek yuvosh

As coward as a chicken	Quyondek qo`rqq
as hungry as a bear	Bo`ridek och

These examples prove that the same conceptual features in different languages are expressed through completely different images that evoke completely different associations, and this can be explained by the peculiarities of national perception of the world.

Culture serves a basic need by laying out a somewhat predictable world in which each individual is firmly grounded. It thus enables you to make sense of your surroundings by offering a blueprint of not only how to behave but also what results you can anticipate for that behaviour. While people in every culture might deviate from this blueprint, they at least know what their culture expects from them. The roles of silence and space, the importance of attractiveness, your view of aging, your ability to speak one language instead another, your preferences for activity over meditation, or your preference for using one mode of behaviour over another when dealing with conflict are all rooted to culture [2; P.39-44].

According to Wood, there is a vital link between culture and communication. She writes, "We learn a culture's views and patterns in the process of communicating. As we interact with others, we come to understand the beliefs, values, norms, and language of our culture" [3; P.169].

Anthropologist E.T Hall distinguishes cultures as high or low-context. It is based on the degree to which meaning words we share during communication. A high-context (HC) communication or message is one in which most of the information is already in the person, while very little is in the coded, explicitly transmitted part of the message. A low-context (LC) communication is just the opposite; i.e., the mass of the information is vested in the explicit code [6; P.91.]. In fact, all cultures may have some features of both high-context and low-context variables. Here we will note several communication habits, typical of the British communication. The British generally tend to be more reserved about exhibiting emotions in public, preferring to air negative opinions or impressions in private company or deliver them politely. Many, especially among the older generation, exhibit a preference toward "minding one's own business". The British are relatively indirect communicators. They strongly avoid creating conflict and therefore take all necessary measures to remain polite throughout discussion. This involves making indirect statements that vaguely communicate their message without upsetting.

As a result, people often have to read between the lines since what is said is most likely an understatement of what is actually meant. For example, "not bad" means something is in fact quite good [7]. Linguists and methodologists define the components of verbal etiquette situations as following schema: "who-to whom- what about-where-why" [8; P.23].

Speaking in the Uzbek language characterizes with its softness, emphasizing every word in the whole sentence increases the sensitivity of speech. But in both languages, the phrase in the sentences and the loudness of the words please and "iltimos" in the sentence increases the motivation of the interlocutor to a particular activity. As a result of expressing the word in Uzbek, some consonants reduces at the end of the conversation ( beraqo-o-o, kelaqo-o-o),

which is not observed in English. In both languages, clear and understandable, mild, kind words have a positive effect on the listener [9; P.66]. Contrary to Uzbek, the English language puts special emphasis on words. In order to increase the sensitivity of speech, sometimes the last letter of words at the end is pronounced longer.

### Conclusion

Summing up from Vysotsky's point of view, we can say that language as a cultural phenomenon timely shows its specific commonality with culture. Linguistic cultures, in turn, manifest themselves in the place of language. In phrases, we see a historical sign of language learning and find cultural and educational features that have been demonstrated by competitive education. The representation of culture through the language of phrasemes in the complex integration process of language and culture confirms that language is in its connection with culture. Therefore, the need to study applied phraseology in the language in order to obtain information about the culture of the English and Uzbek languages is reflected in this article.

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